[redacted]

Must Remain in
Transcription Room

M2121 Sat/Sun, April 22-23, 1972 Ba...

I hope you understand that the emphasis of Work is still from your ordinary daily life. We talk about that now many times, and I think ~~that~~ we have to talk much more about it in order to understand the reason why Work cannot exist unless your ordinary life is conducive enough. How to make it conducive, that is, how to create conditions and particularly when a person is a reacting creature, In an unconscious state you are completely dependent on that what takes place in the outside world, and your reactions, of course, are stimulated by that what you receive.. But many times they are not under control so that that reaction is not really an action on your part; it just happens because you are affected. And it is quite logical that it has to do with the way a person is, how he is in his unconscious state, and I think the study for oneself should be much more about your own behaviourism, the way you happen to think and to feel, and whatever you spend your time on, and how you are directing the different energies which are available to you, particularly when you are healthy, and also what is the effect of other people on you. When you come to that kind of a problem the next question is what is the attitude of you towards others. And that's where you start, because if you constantly want to tell what is the effect of other people on you, you're apt to criticize them when they don't fit in to what you think they ought to be. And aside from that, you have no control over their behaviour, so your reactions are dependent on the other people and how you react to them, and you cannot in many ways wait a little bit until you start so-called reacting, because much of that reaction is almost instantaneous, and it starts your mind and your feeling going even if your physical body does not seem to react. The question for yourself, how you affect other people, or what they think of you, how you are in

relation to them could come under your control, not easily because you are habitual and you are unconscious, and in an unconscious state there is really nothing that can tell you what to do because you will continue to make changes which are just as unconscious. And although you can adapt yourself a little easier perhaps to conditions of life, inwardly you are not changing. You are just kind of filing certain things away and make it a little smoother so that it is easier for you to get along. But the quintessence for oneself is a realization of why are you selfish, why do you consider yourself so important, and why are you so reluctant to change? What is this self-centeredness for? It's only because you have nothing else. You have no inner life really on which you can count, and your selfishness and self-centeredness prevent you from even building anything of that kind of spiritual value that could become solidity within yourself.

There is a tremendous difference between the person who understands that he is really bound and caught and a person who is still happy-go-lucky and assuming that other people simply have to adjust themselves to what they themselves are. The cause is always yourself first. Afterwards you can change the world if you like. Change your own world first. That is the task. And that is why we talk about it. Because in the process of trying to control yourself and to understand what you are you learn something about yourself,and you also will learn how to have something, as it were, dictating to you. In the beginning it is your mind that has to do that, and the mind is not pure enough because it becomes too much covered. But if that is then directed from some source like the mind, sometimes a very definite feeling can help you also. It's always your body that becomes the instrument for the execution of that. In an unconscious state or a conscious state, it's always the body that will create the possibility of what we call a neutralizing force. We are not at all perfect in an unconscious state, and we are

far from perfect at the Barn. You do not change very much.

I bring that up every once in a while. It is not that I would like you to sit in prayerful attitude all the time. All I wish is your consideration for other people. If you look back on this morning, how much have you thought of someone else? What have you been able to do towards someone else? It's a very practical question. You've lived now at this Barn for three or four hours. Where has your attention been? On yourself? In relation to others? Or on others in relation to you? I ask it simply to wake you up to consider it, to see to what extent you have been selfish, self-centered within yourself, or wishing that what you want without particular consideration , let alone even certain kind of affection for other people. Still you are together as a group. Have you considered the group as a whole? Have you had any chance of communicating, you might say of giving? What has been the attitude on your part of just taking? I say this because I believe it is very, very important that you start with that kind of an attitude of consideration of that what you are. That is, you think about it, you feel it, you come to a conclusion I hope, and perhaps you will try to change it. You may not be able to change it. You will run up against your habits, and your crystallization already the way it is. And still you should make little attempts in order to produce that kind of a conflict within yourself in which one part of you becomes superior, wanting to dictate to another part. That is the principle that is involved in Work. It is that what we wish in one's mind to become as an objective something, as it were, first noticing, then becoming aware, then participating in telling what is what. This is the idea of a development of consciousness, to get it out of the doldrums of an ordinary unconscious existence and put it gradually in the proper place where it is recognized and respected. That is why you have to learn in ordinary life what is involved, and you must make really attempts. And you must really kick yourself if you realize

what you have been doing which was not right, not right even in accordance with ~~even~~ ordinary morality. How much do you live for others in your wish to help them? How much do you understand of what perhaps is needed for them? How often do you really want to go out of your way, and if you don't, what really prevents you? I want to say it because here we are -- another weekend. There is a chance for this afternoon and tomorrow if you come here. What will be the value? And what can you take with you? I call that ~~the~~ your member of cargo for your ship, to be able to see what happens during the next week.

We have to grow up. We have to learn from each other. You have to learn to be able to receive. Then you are entitled to take. When you can give, that what will be your growth will gradually accumulate into real possessions of your own, in which you can be proud for a little while. After some time it will be used to establish the balance in your unconscious existence as a means which is given to you by that what is way above one and what would be attracting towards you if you are open to this wish to receive it. It's a very small thing probably, and it sounds very mundane, and sometimes it looks as if ~~enough~~ it doesn't belong to Work at all. But it will not probably be possible for anyone really to Work unless, I've said it so many times, you clean up your own house, inside as well as outside, not touching your inner life. Don't touch that until your hands are clean. That's the attitude one should have in prayer towards God -- to cleanse yourself. That's the attitude you should have for your ordinary unconscious existence, to try to understand the reason why you happen to be that way on this earth, selfish, and all the rest that goes with it, including laziness, and procrastination. Be honest. Be simple. When you work with other people, consider them. Then love yourself like you love them. I hope you have a good afternoon. Maybe we talk a little bit more in detail about it tonight. I would not like you to forget it. It's so important. This whole structure of Work on yourself will ~~crumble~~ tumble down if the founda-

tion is not solid enough, and we're still trying to cement that foundation in the best way we can with the material that is at hand. We cannot change overnight. But we can make attempts to really become more becoming as a man. And that I hope. I hope you have a good afternoon. All of us with each other.

At lunch I started to talk about selfishness and self-centeredness, and I said it was wrong, at least to be too much. When it comes to Work, selfishness is not wrong. In the nature of it, you really cannot be selfish at the expense of someone else, because Work on yourself remains completely your own affair. And you don't take anything away from anyone when you wish to develop your inner life. As a matter of fact, you really don't need anyone. It's entirely your affair because you use your personality. And there is quite enough in personality to Work with, or to base it, to base Work on. And also your personality when it behaves in the world receives from the world impressions which are not like a gift given to you. They just happen to be, because people exist, and you receive impressions from people or from objects or conditions. So that really there is nothing else that anyone else would be deprived of when you wish to Work. And as a result, you are entitled to be selfish. ¶ It should really be such a desire on your part to wish to Work that, as it were, nothing else should exist. If I have an aim, and I can make that aim my God, that means it is the highest of the kind of aim that I could describe, and that my wish is as much hundred percent as it can be. And that is my attitude, my particular way of behaving, or a posture should indicate that I'm really after something. And as a result that what I then wish is expressed in something that I would call a will when it engages the three centers together for that one aim. And in all of this kind of Work on myself

I don't deprive anyone from anything, of anything. It is very much if the water from Lake Superior was sufficiently potable, and I was on a boat, I could drink to my heart's content, and it wouldn't do any damage to anyone on the same lake because it's large enough. What we want for Work is to use the machinery of the personality in a definite way, different from what is needed and what is imposed on us as a result of being on earth. And that for the kind of operation of the machine we need some other kind of substance of which there is enough and which we can take without doing any damage to anyone else, even if they wish to take. How would I say it differently? If there is certain kind of matter, light as it ought to be in density and of a certain quality which belongs to a level of being where a person can only have an idea of what is meant by the assumption that that what is his ordinary body is a little too coarse, and then comparing it with what he wishes his Kesdjanian body to be, as if that is of a similar kind of nature of air or already rarified air. For such a reason we call that kind of food that one wants to take in in a state of consciousness, rarified elements. That rarity, that likeness and difference in density, on the lighter side it is weighing less, is available in the totality of the universe. It also comes in different forms because it represents for the universe itself, life as a whole. And life at certain places in the universe crystallizes out by taking on a form, or using an existing form to become apparent, that is, to use another form for the manifestation of such life. It's interesting to think about that. Why should it be necessary for life itself, if it is universal in existence, to crystallize out? If it didn't, and it just would continue to exist without any further change, there would apparently ~~be~~ no ~~further~~ possibility for anything else existing and profiting by the ~~existing~~ existence of life. Life would be by itself that what it is without giving anything to anyone, because it would not be in any motion. When it crystallizes out, there is a certain stoppage place, at which life itself comes to itself, and then

the crystallization is an indication only of the the existence of life so that then, with that existence being in existence, other forms of life could start to exist. That is really the reason for creation of different forms of manifestation instead of considering life as eternity in an infinite variety of existences which become for oneself absolute and then lose the form entirely. You see, we look at it in a pragmatic sense, basing it on that what exists in accordance with our own observations on the earth. Because we represent life on this earth in a variety of different forms and without trying to explain the reason for such forms existing it definitely means that nevertheless in existence as different forms one ought to come to the conclusion that life exists in every form of/that what we call organic and that when, in the first place, that what one experiences on this earth which is death of the physical body, a principle is established that life apparently takes on a certain form for a certain length of time, and then continuing as life has a choice to crystallize again or becoming one with an eternity form of life.

Now this really is the crux of the whole matter. How far have we as human beings gone down in the scale of crystallization? And how far, because of that, we have to Work up in order to come to full freedom? It is the same question as asking why are we born on this earth. And it is also the same question of why are we as human beings interested in problems of this kind? And you will not find them answered, because the fact remains that one finds oneself with that without knowing why, even if at times you try to describe yourself as a different kind of a type, who has such and such in the ascendant, or was born under a certain sign, all that is only a description. You might say it is like making certain classifications among the people of the earth, of which some people have certain functions to fulfil, and other people have/an other function. All of them have a function of maintaining their life under the influence of

Mother Nature. To be able then to give to Mother Nature enough sustenance for the continuation of Mother Nature as such. And in that kind of a process they either can become aware of something or they just keep on thinking and falling asleep.

It is not of much use to try continue to philosophize about it. The fact is that we have our feet on the ground, and they are not going to get off there. Even if we have wings they will probably burn up when we get too close to the sun. We do not know how to manufacture them. Not for this body. We can manufacture certain things which enables a lighter body to become floating and ascend to heaven, if one understands the law of gravity. The law of gravity of the earth is the same principle as the law of attraction of the body. In this kind of a fight between the body itself and the two other centers is really indicative of what is the process supposed to be. You cannot get away from your body. The body is most powerful in maintaining you. And when it doesn't want you to exist with two centers the body can starve itself to death. So taking this as a necessity of having the body be what it is and the other two, for the time being, being dependent on that body, it is necessary then to review the situation in such a way that one says, Is that what is taking place and what I now see with my ordinary eyes and what I experience, is that going to be forever and ever? And not wishing to believe that that kind of situation ought to exist, one starts to question the function of the body.

Now, in order to fight it, you will not get very far because the centers, emotional and intellectual, are not sufficiently developed, even if they could combine, to offset the power of the body. One tries every once in a while to make an agreement between feeling and mind, but the body in most cases is too powerful, and it is an enemy you cannot conquer. For the conquering of that body one has to obtain different forces, or ingredients, or certain substances which do not belong to us as yet, but which can be given to us if we ask for it. How to ask is

of course the question. But that what is logistics in trying to find out how to overcome the different, or how to conquer the body is to make friends first. This is how one, in ordinary life says, "If you cannot lick them, join them." That is, if I cannot oppose my body, I will first become friends with it. And this is something that the mind can do. The mind can gradually become acquainted with the body and the manifestations. It does not have to be on an animosity basis. It can, as it were, talk to the body, and ask, "Why are you using your arm?" "What is your eye for that I see in the body?" "What is there that you use for fingers and for what purpose?" And the body will almost be flattered. It will answer, saying that it is only because when I have such ability I become dextrous. I even can show you with my hands what I can do. And because of that the body, as it were, being flattered, the mind comes on the right side. Now the mind says further, "I want to make sure that I really understand you," talking to the body. "I want to make sure that that what I'm seeing is right or for me," the mind says, "truthful." The mind also admits when it is still infantile and it does not as yet know how to behave in regard to the body. And many times it has to be on the basis of trial and error. But when the mind actually, and this kind of a mind belongs to a man who is interested in esoteric knowledge. It does not belong to an instinctive man who also has a mind and of course who has a body, and who is what we call in a terminology, man number one, two and three. This mind belongs to a person who is different already, who is a little black and distinguished or is different from others, who is interested in a possibility where other people are asleep, that he wishes to wake up once in a while, and as it were sometimes lives in twilight, or perhaps even early dawn. It is a person with very special desires which are usually not understood by the multitude. And it is a person who also will have to have the strength of his own opinion. The requisites for a person interested in Work is to

understand that the relationship between his mind and his body being unconscious can only be understood when a part of the mind starts to function differently, because I cannot do that with my body My body is coordinated. If I take off a little part some of the other parts are going to surfer, and every part of the body will start to help that what has been wounded. In the mind it is different. The different compartments of the mind can function by themselves. It is true with most organs that whenever an organ is not functioning any more, that an organ of a similar kind will try to take over. The mind is the best example. When certain parts of the mind are not functioning other parts will try to do that work, because the totality of the brain is based on the same kind of construction and it is only a matter of making this construction work in a different way in order to produce the differences between formulation, for instance, and pondering. But if the formulation didn't exist the pondering would take the place of the formulation. So for that reason when certain departments of the mind are too predominant, the mind knows that something else is necessary in order to be able to talk to the body itself. I don't think that the mind in its compartment, as we are now unconsciously, would get very far in becoming a friend to the body. But when something new is introduced into the mind, that will be able to become a friend, when it then starts to tell the body, "I want to know you," nothing is more pleasing to a man when someone else tells "I would like to know you. I would like to find out about you." It almost borders on affection. If you could look at Work in that way, that there is a real reason why the mind is interested in the accumulation of data about the body itself, because it wants to make the body to become a friend. The mind is not so dumb. When it once understands that everything that exists is not the end, and that there is a potentiality of growth, and that of course is possible for the mind of a human being, because being a three centered man he

has that chance of extrapolation or imagination or fantasy, hoping, as it were, for the future of something to happen, different even in the concept that the ordinary mind would allow. And the creation ability of the mind of being able to see already what not exists as yet is a definite quality that is useful for the mind to understand the possibility of its own development. When this takes place in the brain, the brain itself becomes a friend of the personality, and it is a beginning for actual Work. What I said the other day, that that what is needed is first to understand the function of the ordinary mind in relation to the ordinary body on earth, and that there has to be at a certain time introduced a kind of authority. The authority of the body is brutish. It is not understood, and it is too crude. The mind and the feeling are too sensitive for that, and they don't want the body to dominate them, although they have to.The mind understands that more than the feeling. The understanding of the mind means that it can stand that what is and remains on earth. The reaction of the feeling is a desire for deepening and leaving the earth. Ultimately the feeling, if it could become an emotion, would not wish to have any fight with the body or with the personality. It would seek refuge in infinity, to use that kind of an expression. The mind is not that way. In that sense perhaps, the mind is a little lower than the feeling, although, when the mind starts to grow up it very soon reaches the same height as the feeling at the present time, and from there on the development of the mind accelerates, and it cannot be followed any more at a certain point by the development of the feeling itself. Having now the mind understand the necessity of doing something about oneself, the mind enjoining trying to understand the body, wants to set up a partnership, because the mind says, "I want to get information about you, body, as it manifests. I do not understand such laws. They are a little bit too crude for me. My machinery is much more fine and much more delicate. But if I could observe that what you are, and if that observation is an intellectual

deposit of a certain kind which is not questioned any longer, then I know I will reach an understanding about the body, of what it actually is, and then I can tell you what it is all about." I imagine the body and the mind talking together, which is of course an absurdity, but much of what I have said is quite absurd. It is only to indicate what takes place in the mind as a whole when one starts to consider Work. And to be able to place it, and to understand it in a certain way, that it gives one a very definite wish for a further understanding which will lead to an escape from this world. And it is this kind of meditation I think, that is extremely useful for a person, to sit and think about that.

I remember Orage mentioning several times, "Just try to imagine that you are the Prime Minister of the world, that the world is not all kinds of nations together, but one nation. or if you want to include the world and consider it like a universe or a solar system, what would you do as Prime Minister?" The responsibility would rest completely on your shoulders. What kind of a move would you take when you have it in your hand to do this, and your will would be obeyed. The consideration of oneself as a personality, and what it might be able to do, so that then gradually and understanding the body and because of such understanding, having a knowledge which the body itself does not have, the body becomes satisfied in being told what it is, because it doesn't know it. It has not that kind of a brain, even if you call it a subcenter of one's intellect which governs the instincts of actions of the body itself. And so the relationship between the two becomes much more one of friendship. The observation of the mind giving information to the body, and the mind itself in observing, growing, you might say at the expense, or by means of the body, and observing. Now of course comes the difficult part. Why does the mind wish that? Why does the body allow it? That is determined in a man by an inner knowledge of that what he is or what he remembers that he has been. I believe that

in each person there is a possibility of remembering that what were things past. That is, he thinks and he continues to educate his feeling, that he must come to the conclusion that that what he is is really deteriorated in comparison to that what it used to be, and based on that conclusion, it becomes intrigued in wanting to know what has been before, and if he is sufficiently philosophically inclined and understands what is meant by eternity of life itself of course he must draw conclusions of life existing for himself as a thread of his life and for himself realizing that whatever there is of life in different kind of forms is in principle the same. But what he becomes interested in is where did I come from. And how does it happen that I now at this particular point want to consider the question of my own life. With this kind of a thing in mind something is then a wish for a man to find out. It's easy enough to say that the wish comes from one's magnetic center. It's also easy to illustrate it by saying that magnetic center is imprisoned. That it was there, and put there, at the moment of conception, and that it really never had a chance because even when it did exist and saw a certain outlet as a possibility by means of essential qualities which, in the beginning when there was not as yet an atmosphere, could come out and was actually, was able to come out and express itself, but that gradually that became covered up or that what was essential, sank into the sea, and became like Atlantis, unknown for a long time. Magnetic center, as it were, was drowned in that same process. Essential qualities were placed on that what was magnetic center and made it doubly hard for magnetic center even to be uncovered or for magnetic center itself to be able to get out. So when a man starts to ponder about the questions of his own life and understanding then when there is a relationship between his mind and his body, all he needs now is the wish for freedom because he will take any kind of partnership which is enabling him to

understand himself totally very much the same as the mind has tried to understand the body. That what a person wishes for himself is to understand the totality of himself, and on that his wish for freedom is based.

(Tape turned)

Now all this must lead to very practical application, because otherwise it remains theory. It is nice as perspective. It is interesting to have a little discussion between the mind and the body. I say it is absurd of course, but sometimes fantasy is a little bit too fancy, and I have still my feet on the ground. I establish by thinking and then making such attempts to incorporate a wish for myself, I establish a new kind of relationship. Again this relationship is my own, and I become egocentric. That is, I wish and I constantly say "I" now, wish, meaning by that this "I" now becomes the center of my attempt, and not doing any harm to anyone else, I don't consider others, because my main concern at the present, and in the beginning up to this present, is really that what I am as I behave physically and manifest. And I utilize that as an experience. I don't, I say again, I don't take anything away from anyone, and I can afford to be completely selfish about this. But why should I be selfish when there is no objection to it. The selfishness has to be established between the claims that my unconscious existence has on me and that what I now wish to develop, which I also want to have a claim on me as my life. It is, as it were, that that what is my ordinary existence and unconsciously as it is, is not willing to give my life up for the sake of giving it to my inner life. And this becomes the second struggle. And that is why this question of selfishness comes in.

To what extent is my outer life entitled to the continuation of having what I call my life. Or even a certain part of it, when it comes to the question of my inner life also wishing my life and quite

definitely claiming me. The selfishness is in respect to inner life wishing to develop. The opposite, that is what objects to it, is the holding on of my outer life to myself. The struggle is constantly between that what is natural and what is supernatural. The struggle is always between earth and heaven. The struggle is always between unconsciousness and consciousness. That is why there is the difficulty because unconsciousness does not want to give my life up. To say it differently, When I'm asleep I wish to continue to sleep. Unless there is something that takes place in my sleep which makes me realize that it is preferable not to be asleep. Why do I talk so many times about getting up in the morning? To find out what you are. What is at the first moment of opening your eyes, your desire? What predominance does your body have? Or is there something saying, "I get up." The satisfaction of having slept enough and not being too tired, or not having been stupid that I went to bed too late or that I expected my body to be able to do more than it could. All of that of course will contribute. But how close will I get when I open my eyes to the realization of that spark of my inner life also existing and then allowing it to speak. What I talk about changing. What I talk about oneself first making adjustments, arrangements with oneself, understanding of that what one is in ordinary life, I really mean that I become alert to that what I am unconsciously. When it goes a little further it is an aliveness. That aliveness can help me to see what I am unconsciously. With all rationalizations that of course I would use I still see that that what is needed is a cleaning up process of my manifestations, of kind of behavior forms which are not right. And I know they're not right, not even for this world. And particularly they are not right when my words start to touch other people's worlds. So that the question that has to be settled first. Because if you don't settle that, you will not have any inner strength to fight your own unconsciousness. You're still divided within. Your enemy from

the outside world which is your unconscious state still has claim on you and first that claim has to be settled before you become completely selfish about the desire of finishing your inner life up to the point of its fullest development. That is why it takes some time before you can really fight because you must have accumulated many more things about yourself so that you're no longer fooled. An establishment of the relationship which perhaps can become more and more objective also in time and by constant application giving then more exact knowledge about oneself, also the desire to argue with it has been taken away and of course no energy then will go in that direction.

Why does one have to clean up to get settled with different directions where energy is used? That sounds perhaps strange when there is no energy used in being lazy. But, you see, you don't understand then that the energy all the time has to be in action, otherwise you cannot even talk about its usefulness. And when it's a question of more or less usefulness you exclude laziness. Laziness is like death. It is living very close to the ground, practically being able already to be buried. It is of no particular concern with anyone who wants to Work on himself, because he has to be completely free from laziness. If you don't, if you haven't solved that problem, don't ever try to Work on yourself. You have to be active in order to be able to Work. But then the question of your outer life and the determination of your outer life to hold on to you; that has to be loosened very slowly. It can only be loosened by the introduction of a quality of one's inner life which is superior to outer life. In that way you make a decision what is important for you, that what is temporary or that what you hope might be permanent. You do not know if it is permanent; all you know is that outer life is temporary. Why you wish to build an inner life is really that you realize now, once and for all, that life ought to continue to exist to give a reasonable answer, which is logical for acceptance of the conditions

in which one lives, Again this is a process of thought that one has to get through with. You have to come to that conclusion before you will have the strength really to take the first step in wanting to become aware, or in trying to create an "I" which is aware. Because an "I" is of a different kind of quality. Even when it is created because of my wish it is filled with substance which is not my own, and because of that I cannot claim it. But my "I" can claim me and being of the quality of my inner life more and more essentially becoming magnetic center, my "I" will claim my inner life. And then the fight, you might say, is not even any more. It is as if an angel is fighting with a man. Of course the man would be killed. He could not fight against. When Abraham has trouble in fighting -- you remember that the burning bush -- It is something of superior force that enters. How can he ever win? The constant ideas of God and the devil -- who can win when by definition the devil is no one? When "I" by definition is higher and by the creation of it I must assume it to be higher. By prayer I must know that that what is "I" is higher, so that my belief turns into the definite acceptance of "I" existing as a reality. Then of course, the conclusion is that what is my outer life, my manifestations, my mood must disappear in the presence of the sun. The moon can only shine when the sun isn't there. As soon as the sun is above the horizon the moon does not shine. It's there, and it's lit up, but it has no more to say. The language of the sun is far superior. That's why we call the moon reflected light. How can I understand my inner life as being more an essential quality of my life? By seeing the emptiness of my outer life and manifestations. This is the problem of an understanding of a manifestation when it occurs to my "I", to be accepted as if it does not represent anything at all. This is how I solve the problem of superiority. That what exists for the "I" is my life, and the form becomes nothing, I say transparent, after usage in participation it becomes translucent. But what happens after the participation? The state of experimenting with that what is my machinery

in all kind of conditions, partly unknown to me, definitely unfamiliar, to be able to be ... to thrash out all kind of possibilities of existences lived by me and by others, to be able then in such conditions, to do what a man should do, that is the problem of experimentation, that is the problem in which everything belonging to man as form gradually disappears.

It's obvious that after such a state the next step is to test out one's emotions. For that reason we use the term, intentional suffering. It comes after the experimental state. The triad of the development of the intellectual soul body ends with that kind of a mean. That is, one finishes with one's body completely. But then there is the necessity of understanding one's emotions, and to become free from the Kesdjanian body, and that what then is overbridged in the Fa of the third body will only after this intentional suffering, or that what I intentionally wish to create with conscious labor to understand that what is needed for, you might say, killing my feeling, not having then any further influence on my mind. This is the preparation ultimately of becoming a soul. And the soul only can exist then as a Sol La Si of that particular octave, belonging already in that kind of a nature, finished with the earth and starting to belong to Great Nature. I say it must not be too theoretical. It has to come back time and time again to the necessity of seeing that you have a perfect right to Work on yourself. Also that that what must take place for oneself in wishing really to Work is an understanding of oneself as one is now, and that the necessity for the development of a conscious can only be based on the understanding of what makes me now behave in a certain way in accordance with ordinary rules as made by man. When I wish rules to be objective and made by, let's say God, I have a different kind of a measure. But I first must know what are the laws which govern the earth, before I can attend to the laws governing the planetary level.

What I wish for myself is that kind of an understanding in such simplicity that I use all kind of means as a creation of "I" for the purposes of

growing and freeing myself from the physical body, when it has served its purpose. But then in friendship towards that what is the mind becoming conscious, the body submits to a new regulation and then is willing to find its place in relation to the consciousness because then the solution for the body itself, not having any more, you might say, to say and having full knowledge of what it is, becomes a servant in the process of wanting to continue to grow up.

We live many times by ordinary thoughts. Many times your thoughts will go over to try to make them a little deeper. You must give it time. You must really keep on pondering, not necessarily thinking, and not necessarily associating, but digging into that what is of value, of importance, of a realization of an understanding of one's life on this earth, for the purposes of using such understanding to gain, we say in the Bible, the kingdom of heaven. Perhaps it is that. Perhaps there are many layers of development through which one has to grow. Maybe the karma of oneself does not stop on this earth, not even with one's death, but whatever it may be, the totality of one's life, once understood as eternity, bases on that fact of understanding the possibility of further fusion with that what exists everywhere and always, and it is that as a common aim for people who wish to Work together to see each other in that light, to see that because of that they belong together. For that one sacrifices. One wishes to give in order for someone else to be able to live. One wishes to give up one's outer life and manifestations for the sake of one's inner life to be able to grow. One wishes Atlantis to come up again so that it can be perceived and can be noticed so that then one could even with that essential quality parcipate in the possibility of experimentation. All such things in its depth perspective and that what belongs to it and that what you wish to understand from which you have to make attempts to understand...for all the different things that you consider when you see your life passing by

when after each day at the end you look and you see what has happened, what you have done, how the time was spent and where the energy went and how you considered the value of your different activities and the purposes that were involved and to what extent you were able to understand yourself in the proper place in relation to others, how to love each other, how to love your neighbor as yourself, how to be a man, how to open one's eye among blind people, how to become conscious in the midst of unconsciousness, how to develop a brain in the midst of compartments which are not willing in the beginning but which gradually start to understand the utter necessity of either they die or they will continue to live. That always is the decision. Do I wish to sleep, or do I want to wake up? If I want to sleep, I know I will die. If I don't wish to die, I must wake up, so that then I can live. These conclusions somehow or other sometime in your life you will have to draw. You must. If that remains an obstacle, he will not be able to continue to Work. If you Work them out of the way, if you face them, if you know that on the other side of the obstacle there is the possibility of, I call it simply, kingdom of heaven, not knowing exactly and knowing only a little bit of what it isn't like the laws of the physical body, that then one wishes to continue because that what is at stake is of more value than anything that can be given to a man on this earth. In that way, you know, Work becomes a prayer, an understanding of what one is and such a wish to become that what is still possible for anyone on this earth in accordance, I say now, with his selfishness. Such a wish for wanting to grow, when it comes from three centers, is like a prayer that will be heard, and the angels in heaven will sing because of the acknowledgement of such desires existing on the earth. The poor little planet still producing that what is almost unexpected, almost, I would say, unheard of in the spheres of infinity.

Let's drink to Gurdjieff. He was a good man to tell us.

Sunday Lunch

All right now. So right after Bill turns it on I better speak because I do not know how many words I would want to use. I only know that approximately how many I can use, so I wouldn't want to waste any. You know we're in Taurus in Ares/ change-over... many birthdays. The only way I can solve it is to become all around. Then I don't have any sides, and then people can sit next to me, and in front me and on top/ of me, and underneath, wherever....because it is very difficult for me to make a selection. And if it happens to be/ now those two next to me at the present it does include others whose birthday is coming or has been in this kind of proximity. Even I know someone came from Boston to celebrate his birthday at the Barn. It is very interesting when I look and I see there is a group, then a birthday reminds me a year has gone by for all of us, for those of course in particular.

How was it last year? What have we done? And what is it now? And what are further potentials? How can we continue? And not become superficial? You must understand what I am trying to do. It's all the time connected with ordinary life. So that ordinary life can really remind you at times, and many more times I hope in the future, of the necessity of having Work also there, so that gradually it is understood that there is no conflict between the two -- that the aim is gradually to merge both, and become one within oneself, that/ it applies to ordinary life as one is as a personality in three centers, that although one uses the method to start with, and of course the observation of the manifestations of the physical body are more important in the beginning,/ and gradually will lead to an understanding of feeling and of mental processes. And that what is life starts to merge, I say, it starts to/ become part of that what one is in ordinary life as a personality and gradually that changeover from a personality becoming an individuality, a person with conscience, and conscientious, and has actually a will so

that he can perform and do. It is a long process. You see what we are beginning with is exploration of manifestations. Don't think for a moment that those people who went to the moon are unique. We do exactly the same thing. We explore our moon. We land on it every once in a while. It's very interesting to see what kind of terrain it is. Also in that process one of the wheels of the cars we use may break off, and we'll have trouble. We cannot even measure things of the inside of the moon, but we do make some progress every once in a while, coming to a crater, and wanting to climb it to see what is there, to understand the depth of the moon which extends into the sky. We are in that kind of a process of a discovery of manifestations of oneself. The familiarity of what one is supposed to know, supposed to be already quite conversant with, is really so meager. We don't know ourselves at all, and it is not that we have not the capacity even to remember it, but many times the manifestations are too fast and then it escapes our observation possibility. If at any one time you want to break a habit and bring it back to an ordinary pattern so that you could really observe it, a quantity of energy is necessary for the wish to observe when we talk about Work, and that quantity has to match the velocity of the activity of the physical body, to start with. Later on the quantity that is necessary for the velocity of a feeling and also for a mental process has to be tackled, and it is possible that gradually that what develops as an "I" has a capacity of understanding velocity when it is reduced even to moments in time. But for us, we are still busy trying to find out what we are physically because, as I said last night, the physical body is something to reckon with and to become friends with. I hope you understand every once in a while that I go off on the deep end, and that I talk in perspectives or sometimes metaphorically. You must not mind it. It does not matter if you don't understand it or only certain things about it. Whenever you are in contact with any kind of a discussion of Work, it doesn't matter who it is, as long as the discussion and the wish to talk about Work is serious enough, giving the impression that what

one talks about is important. You are not expected to understand the mind of someone else. You are expected, I hope you understand it, wish on the part of oneself of being open, that you take in as much as your particular tastes will allow, and only to the amount that it has taste for you will it have a value. All matter of other things when they happen to be around you, even if they may belong to a general setup of discussions of different perspectives in Work, they may not at that time have a meaning for you, maybe later, maybe at some other time that again you are reminded, maybe sometimes that kind of talk/that leaves an impression without reaching your consciousness, and although it may be registered you do not know at that time it is there and later on your memory will somehow/or other give it up and bring it to the foreground. You may wonder sometimes how certain thoughts/then seem to appear when you don't really know when you have taken them in. All of that is to the good, and all of that belongs to the general growing up possibility of a man who continues to wish to grow. The fundamental part of a person is always that he understands his wish for growth. And the beautiful part is that he can continue to grow. That what is stopping growth on earth belongs to this earth. That what belongs to God or infinity or/in spacelessness and endlessness of time has of course no end, and to see that kind of perspective that when one talks about life as eternal or an eternity quality, that then if one wishes to associate with that and gradually assimilates it within one's personality, the whole world of our own little solar system starts to change and it gets mostly talking about such perspectives that I would like your mind to be mindful more and more about that which is involved/as an aim. The wish to grow is a line which goes up away from a horizontal line. One starts at a certain point. Let's say it is a birthday, and one wishes to continue, and in ordinary life one continues on a horizontal line, and reaches an end of a year a year from now, let's say. During that / period you describe many times a sinus curve, ups and downs in one's life,

in the experience of daily existence. Sometimes you feel good. Sometimes you cannot feel good. Sometimes you may wish it and sometimes it is impossible to fulfill that wish. Sometimes you get stuck in your thoughts. You cannot think further. You have to wait, patience in one year, even if the line then described is a little up and down, when it is horizontal, many times when one sleeps it is horizontal. Sometimes in sleep it even goes further down because the law of destruction, the law of gravity, affects the line of one's life. But now the question is to raise that kind of a line away from the horizon, that is, looking up towards the sun. Like the sun is not always on the horizon. It is on the equator. It touches the horizon when it comes up, but it goes during a day, up and our line of life should try to point to that sun wherever it is for oneself in light because we do not consider that what might be possible in the dark. We live by a light spectrum. We don't live with infra red light. We don't live with ultra violet, not as yet. Those two of the spectrum of light, that kind of an octave belong on the left side to one's heart. That is infra red. On the right side, that was the extension, belongs to one's mind; that is ultra violet. Those are the waves that gradually become noticeable for one when one continues to understand or tries to study the spectrum which is made up out of more than one octave. For us the light spectrum is important. And this line of life which points to the sun tries to get away, as it were, from the horizontal line, and then there is an angle. That angle is the angle of progress. That is the way it can be if the angle gradually removes itself from the horizontal plane, and going up the same pattern of sinus curves remain, but they are now extended in a certain way because this line that goes up and describes this angle, maybe it is twenty degrees, then thirty, maybe forty-five, maybe even up to sixty, two-thirds as it were of the ninety. It can reach sometimes great heights; definitely it can reach the possibility of ninety when one in fantasy wishes to become like infinite. But in general the progress of ordinary life remains the same, also ups and downs

but the life line points in a different direction,and the description of the angle of progress, that is what we look at when we have a birthday and try to reach a year from today the difference of the height where that line can come. It is then as if at that point which is described in ordinary life as a point simply on the horizontal plane where a year has passed, we erect then a vertical line from there, perpendicular to the horizontal, and then where it crosses the life line, that is the point we reach and hope to reach further if that line can extend itself. Progress in life is very much like this kind of a triangle that can be described because the triangle becomes the hypotenuse of a rectangular triangle. It is important to see the two right sides which describe and which contain, you might say, the angle of ninety degrees. That what becomes important is the one line which is like a diagonal. It goes from the horizontal up to the vertical, and that links that particular line, hypotenuse/as you know it is called. When that is squared it is equal to the horizontal line plus the vertical line, also both squared. That is why that exceptional line of one's life going up towards the sun has an entirely different kind of a meaning, and it is made up of the horizontal line and the vertical. Those two together indicate ordinary life as horizontal, vertical life as that what is the wish for inner life. Both combined, not in opposition to each other, describes the progress for a man when he wishes to live and Work on himself.

I don't want to say too much. Many times I feel when I say certain things I may overtalk. Then I prevent you from thinking and considering. You must, I say it so often now, consider yourself in the midst of your activity, introducing whatever you can of what I have called many times the elixir of life, Sometimes I call it the salt in order to create the taste so that one wishes to continue to eat. I wish all of us to have a good appetite for exploring the moon, and if we can reach the moon, maybe there is a chance to reach the planets, and maybe even with the planets one ought to be able to reach the sun. It is a hope. It is a definite belief. It is up to each person to bring the actuality of that experience into practice

down to earth, and from there, again and again, starting up, having the line of one's own progress in mind, to reach as high as you can reach. Aim at the sun. For the time being you can settle for the planets.

To the different birthdays and all the others who join in wishing those who wish to grow, to try to help them to understand more and more about their own life by means of telling them by example about the life you are leading yourself.

To Gurdjieff.

Rough: Dorothy Prince